

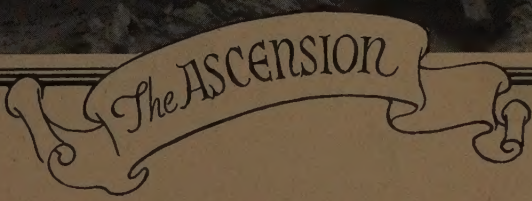


ST. LOUIS
MISSOURI

The LUTHERAN Witness

May 6, 1947

Volume LXVI
Number 9



*"And it came to pass, while He
blessed them, He was parted from
them and carried up into heaven."
Luke XXIV:51*

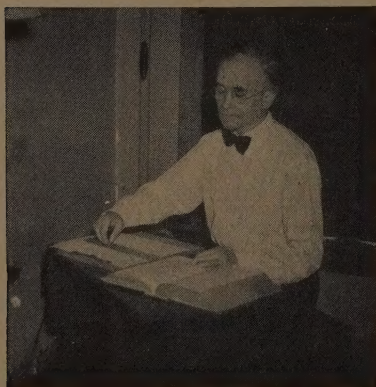
RELIGIOUS NEWS SERVICE PHOTO



Missionary R. T. Koepke and wife, on their recent voyage to India, encountered such stormy weather that twelve passengers on board their ship suffered broken limbs, two fractured their skulls, and three fourths of the dishes were broken.

The New Orleans Teachers Conference, in its spring meeting on Maundy Thursday, instructed the District Educational Committee to call a meeting the latter part of June to which all pastors, teachers, members of the Lutheran Education Association, school boards, and church councils are to be invited for the purpose of considering important matters involving Lutheran education. One of the three items to be considered is the possibility of establishing a Lutheran high school in New Orleans.

Mr. W. J. Plackmann of Washington, Mo., is transcribing books of the German Bible into braille for the blind for Frederick Graepf of Fresno, Calif., who is blind and who has eleven others in various parts of the country working for him. Mr. Plackmann got into the work about



William J. Plackmann

a year and a half ago when he read a notice in the LUTHERAN WITNESS asking for students to learn braille and help in the transcription of the German Bible.

The tornado which ravaged Woodward, Okla., with a death toll of 83 hit Trinity Church when the pastor was in session with the local L. L. L. Pastor C. A. Stenbeck, as reported in the *St. Louis Lutheran*, walked 35 miles to Shattuck, where he spent the night aiding the doctors in treating the wounded by flashlight. Eight families of Trinity Church lost their homes and all of their possessions. The Lutheran dead are a mother and a child.

Missionaries D. S. Stevenson, M. L. Wyneken and family, and B. Strasen and wife arrived safely at Madras on or about April 11 on their return to the mission fields of India. The picture shows the group ready to sail from San Francisco on the *S. S. Marine Adder* on March 7. From l. to r. appear: Rev. Stevenson, Rev.



Returning to the India Field

Strasen, Mrs. Strasen, Rev. Wyneken holding Kenneth, Alan (in front of his father), Mrs. Wyneken, Gerald and Lawrence Wyneken.

A record was made on a continuous tape recording machine when the Rev. E. G. Tieman, pastor of Mount Calvary Lutheran Church, Pittsburgh, Pa., recently conducted funeral services for Mr. Edward Munsch. An hour after the funeral the entire service was played back to Mr. Munsch's widow, a shut-in, who was unable to be present because of a heart ailment. The next day permanent records were made of the funeral and will be given to the family. Mrs. Munsch, according to an item in the *Pittsburgh Sun-Telegraph*, was thankful beyond words for the consideration shown her. Brandt's Funeral Home, which had charge of the funeral, is reported to be the first firm to have used the device in the manner described.

Easter was celebrated April 13 by Trinity Church of Mount Clemens. The church was flooded by the rise of the Clinton River on Easter morning. Trinity



Trinity Church, Mount Clemens, Mich.
Easter Sunday morning

has 1,500 communicant members, 240 day school pupils, taught by six teachers. The pastors are the Rev. Wilfred Junke and the Rev. Russell R. Deng.

The Concordia High School Choir of our Concordia Teachers College, River Forest, Ill., during this spring season is making a large number of appearances. In March, concerts were given at Chicago, Melrose Park, and Des Plaines, Ill. For April are scheduled seven concerts: at River Forest on April 11; Gary, Ind.; Frankenmuth, Saginaw, Bay City, Flint, Grand Rapids, Mich., April 25-30. From May 1 to 4 the choir will visit Muskegon and St. Joseph, Mich., and Sheboygan and Milwaukee, Wis.

Mr. and Mrs. William A. Leininger, Sr., on April 8 celebrated the sixty-fourth anniversary of their wedding. Mr. Leininger is the oldest member of the century-old St. James Congregation, Burlington, Ohio. He is the son of one of the founders of the congregation and well remembers many details of the hardships which the early settlers of the region had to undergo. The couple is still in fairly good health, though both are confined to wheelchairs.

G. V. S.



Mr. and Mrs. W. A. Leininger, Sr.

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THE LUTHERAN Witness

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No. 9

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
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Editorial

Sing Ye!

Last Sunday is called Cantate, Song Sunday, in the calendar of the Church. We are reminded by this name that the message of Easter, which re-echoes in the Propers of the Sundays after Easter, must result in joy for the believer. The fact of a living Lord, an abiding Savior, should cause his heart to sing. So the Introit calls out: "Oh, sing unto the Lord a new song, for He hath done marvelous things!" and the Gradual gives the basis for this song of joy: "Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. Hallelujah!" Everyone who would share this joy must be one of those of whom the Epistle says: "Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures." This work of conversion is worked in them by the Comforter, whom the risen and exalted Christ will send. "He will guide you into all truth," says the Gospel.

We who believe in Christ, we who have been begotten again with the Word of Truth, must love Him and His Word and desire what He promises; and while we are in this vale of tears and trials, we must keep our eyes fixed heavenward. Therefore we pray the Collect:

O God, who makest the minds of the faithful to be of one will, grant unto Thy people that they may love what Thou commandest and desire what Thou dost promise, that among the manifold changes of this world our hearts may there be fixed where true joys are to be found; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

Protest Against Blasphemy

An Australian sports writer, reporting on a cricket match, lately took occasion to refer to the prevalent rains in terms which no American, no matter how alienated from the Christian Church, would dare to use in a newspaper story. This is what the reporter wrote:

But at the moment of writing, there is still a possibility that Jehovah with his buckets may do something to render compensation to England for the bad luck at Brisbane: and somehow the technique of storms in this country just now is definitely Jehovahish in suddenness and shortness of temper.

Our Australian brethren do not possess a temper which submits to public insult, and one of our men who signs himself F. J. H. B. addressed the newspaper in such terms as these:

Mr. Neville Cardus is entitled to report on the Test cricket matches in as witty and humorous a style as his clever mind and ready pen permit, but I protest against his blasphemous references to "Jehovah and his buckets" published in Monday's *Advertiser*. The weather in the eastern States may be freakish, but that does not sanction the unwarranted and needless comparison to "the technique of storms . . . (being) . . . definitely Jehovahish in suddenness and shortness of temper." Mr. Cardus may think himself free to gibe at some supposed tribal deity of ancient Palestine, but to millions of Christians the Jehovah of the

Old Testament is the holy and almighty God, the Father of our Lord Jesus Christ. "Holy and reverent is his name," Psalm 111:9.

We applaud the aggressiveness of our Australian brethren. Let their practice of boldness in defending their faith in the public press be an example to Lutherans everywhere.

We note that among the messages which commended the writer for the defense of the sacred name, several came from Jehovah's Witnesses. On this the Australian brother has the comment: "But the Jehovah of Rutherford's followers is not the Jehovah of the Bible, since they deny the Trinity and the eternal deity of Christ."

We are acquainted with a queer conception which judges of public documents by the kind of people who voice approval. If something is said by us which receives praise from those not affiliated with us, the conclusion is drawn that there must be something wrong with our statement. This is certainly one of the most absurd notions born out of controversy. Or do you find fault with F. J. H. B.'s defense of the sacred name because the spokesman of some misbegotten sect found reason to praise it? Every tub must stand on its own bottom, and any declaration or statement dealing with religious matters must be judged by its wording and that alone. G.

Lutheranism in Germany

In the March issue of the *Lutheran Outlook*, Prof. Herman A. Preus of Luther Seminary, St. Paul, writes a thoughtful article on the rebuilding of the Lutheran Church in Germany. He discusses the subject on the basis of direct contact with the German Church through correspondence and previous personal visits there. There are two ways, says Dr. Preus, that appear to be reasonable alternatives:

1. Build one great Evangelical Church in Germany, embracing all Protestants, eliminating or minimizing all denominational lines, with complete pulpit and altar fellowship between Lutherans and Reformed.

2. Build strong the Lutheran Church of Germany, to stand side by side with the Roman and the Reformed churches, preserving and revitalizing the heritage of the Reformation.

Dr. Preus leaves no question in the reader's mind that the second alternative is that which should be promoted by American Lutherans. It is the purpose which the Missouri Synod has had in view when extending aid to Lutherans in Germany by distributing as a gift to German pastors and theologians thousands of copies of standard doctrinal works of the Lutheran Church and by sending theologians from this side to Europe to collaborate in the task of rebuilding a strong confessional Lutheranism not only in Germany, but also in France, Poland, Finland, and the Baltic Provinces.

However, we were particularly interested in the opinion recorded in this article of Dr. Preus regarding the person

of Martin Niemoeller. Freely according praise to Pastor Niemoeller for his testimony to the power of the Gospel, a testimony "that sweeps us all off our feet, including the writer," and the "deep sense of the glory of the communion of saints and the oneness of the Church," which is so noticeable in Niemoeller's public addresses, Dr. Preus finds serious fault with Niemoeller's plan "of building not a strong Lutheran Church, according to the old historical lines, but of establishing one strong Evangelical Church for all Protestants." The full implications of joining in this movement for a united Evangelical Church in Germany becomes clear when we read the statement on the Lord's Supper as it was accepted by the Confessional Synod (*Bekennnissynode*) in Halle May 10 to 13, 1937. We are quoting the following paragraphs on altar fellowship:

The differences existing between us (the members of the Lutheran, the Reformed, and the Union churches) in the doctrine of the Lord's Supper concern the mode of self-communication of the Lord in the Supper and do not concern the fact whether the Lord Himself is the gift of the Lord's Supper. Therefore affiliation with the Reformed Church is no reason for being excluded from the Supper celebrated by a congregation of the Lutheran Confession, nor is affiliation with the Lutheran Church a reason for being excluded from the Supper celebrated by a Reformed congregation; therefore, members of the Lutheran, Reformed, and Union churches can celebrate the Lord's Supper together without coming in conflict with the Scriptural administration of the Holy Supper.

Against the unionism advocated in this statement, Dr. Preus asserts the Lutheran position in unequivocal language, when he writes:

It is evident that this position overthrows completely the stand of Luther at Marburg and of the Lutheran Church for 400 years since. The Real Presence of our Lord's body and blood in the Sacrament has to this day been held so precious in the Lutheran Church that she has felt it unthinkable to compromise with those who do not believe the doctrine by celebrating the Sacrament with them. It is a fundamental doctrine which separates us, and we American Lutherans are wondering, with many friends across the sea, whether in the fever of the moment the Lutheran Church is ready to relegate this glorious doctrine of the Real Presence to a position of minor importance for the sake of outward unity.

In these words Professor Preus, who is a member of the (Norwegian) Evangelical Lutheran Church, voices the principle for which the Missouri Synod is contending in the face of all proposals of a unionistic character. G.

Walther League Contributions to the Centennial

The presentations of Missouri Synod origins which Prof. W. G. Polack contributed to the *Walther League Messenger* earlier in the year have now been amplified and in nine well-written chapters have been gathered into a brochure entitled *How the Missouri Synod was Born*. It is obtainable from the Walther League Office, 875 N. Dearborn St., Chicago 10, Ill., for fifty cents per copy. The work of Loehle and Walther is evaluated in separate chapters, and the story told in detail how the constitution was written and how Synod was organized. These chapters contain information based on documents preserved in the Concordia Historical Institute, hitherto unpublished.

Two booklets in the Bible Student series, one entitled *A Hundred Years of Grace*, and the other, *With Sword and Trowel*, have been called forth by the Synodical Centennial and deserve the attention of our Bible classes. A leader's manual is included with each order for group study.

Humble efforts compared with the large and comprehensive treatises recently announced to our people by the Centennial Committee (see the description of these on the last page of recent issues of our paper), these contributions of the Walther League staff deserve the attention of pastors as well as people. G.

A Warning Voice

One of our columnists has raised her voice of warning against accepting novels and movies as teachers on the subject of matrimony and sex. That warning is sorely needed. Man's nature is corrupt as it is and definitely inclined to evil. He needs a correcting and sanctifying force. But instead of supplying this force most novels and movies feed and coddle the corruption in man's heart. In order to attract buyers for their wares, the novelists and scenario writers often picture the lust of the flesh and its victims in alluring colors. Senseless and undisciplined behavior is excused or even portrayed as attractive conduct. What harvest may we expect where such seed is sown? God answers: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," Gal. 5:19-21. No one should be surprised that this seed of corruption produces a harvest of all manner of sin and folly. Moreover, when sin has produced surfeit, misery, and pain, then Satanic plans are hatched which offer an escape from self-inflicted suffering.

Thank God, we have the remedy for all this corruption. True, mere warning and forbidding will not suffice. Parents and all who are charged with the care of the young should help them to devote their time to wholesome activities and to truly refreshing recreation. Withal interesting, instructive, and uplifting reading should be provided. Our Publishing House offers such literature in sufficient variety to suit every age. A proper amount of this reading matter should be in every one of our homes. S.

"Smut Peddling"

After penning our warning against corrupting movies and novels a cartoon in one of our dailies attracted our attention. It was headed: "Oppose Smut Peddling." It pictured a flood of filth pouring down into an overflowing basin which was inscribed "Filthy Modern Literature." Under this cartoon we found excerpts from an editorial of William Randolph Hearst, in which he accused the stage of a definite degeneracy and added that a corresponding degeneracy was to be noted in American literature. While admitting that the box office must be considered by managers and publishers, he yet declared that, after all, pictures and themes of the highest moral quality were among the "best money-makers." In other words, Mr. Hearst tells these publishers and writers that even financial need is no excuse for this degeneracy and filth. However, here we have an illustration of that old saying: "He who excuses himself accuses himself." By offering the excuse of financial need these people accuse themselves of selling their virtue for money.

Mr. Hearst's warning was published first of all in 1933, but is repeated in order to emphasize the fact that the need of such reproof is even more imperative at present than fourteen years ago.

We call attention to this in order to emphasize the warning which we have issued above. We would repeat: While safeguarding the young against this avalanche of smut is not the chief purpose of the Church, yet the Church, besides bestowing most precious gifts of the Gospel upon its people, provides us also with uplifting literature, instructive and interesting periodicals, and safe and pleasant associates or social contacts. All of us should make the most of this important help which our Church offers to us and to our dear young people. S.

Looking Toward the Hills (Ps. 121)

By H. J. BOUMAN, Minneapolis

Our Synod has become a "centenarian" this year — one hundred years old. All the founders are gone. Gone are the great men who so valiantly proclaimed and defended the truth of the Bible, gone the sturdy men and women who did so much with the little they had. Gone are more than three generations. Thus time marches on. Yes, time is like a mighty river; year wave follows year wave until the sea of eternity is reached. And in this river of time we are floating along, holding on to some plank, struggling and splashing and fighting to keep above water. But one after another we go under and are seen no more. Nations rise and flourish for a time and fall. There is nothing stable in this world, but a constant change is going on. And there is nothing we can do to escape this relentless change in and around us. Man comes and plays his role on the stage of life and steps down again. Therefore many become fatalists. Everything happens as fate decrees, they say. What comes must come. We are helpless in the hands of destiny. That is fatalism, the religion of despair.

Now, we Christians want none of that! We look toward the hills. The hills or mountains remind us of eternity, stability, and changelessness, of GOD. We lift up our eyes to our eternal, changeless God in heaven. Behold the awe-inspiring dome arching over us, bedecked and adorned with countless glittering lights; and all these lights have been traveling, each its appointed course, for thousands of years without making a single mistake. Behold our globe with its majestic mountain ranges, its fertile plains, its delightful dells, its waving forests, its vast expanses of water, and think of the marvelous treasures and forces in nature. Then remember that all this above us and around us, ourselves included, is the handiwork of our God, and is being kept and sustained by His power. How infinitely great is our God! Our God? Yes, because He is the covenant God, the Father of our Savior Jesus Christ. We see His infinite love and compassion in the fact that He gave His only-begotten Son into death for our redemption. From Him have come, and still come, all the blessings upon our Synod and on us individually. To Him we lift our eyes and commend all our ways, wholly entrusting our future and that of our

Church to His care. He is our Refuge and Strength, a very present Help in trouble.

But are we not threatened with many dangers? Ah, yes, we are always in danger, physically as well as spiritually. No one knows whether he will see another day. But Christians worry most about spiritual dangers. They know that the way through life is slippery and beset with pitfalls. The heat of danger may shrivel the fervor of faith. The ice of greed and lust is slippery. Again we look toward the hills, to Him who never sleeps nor slumbers, to our gracious Keeper and Protector. In His wings we find healing for our many sins and shortcomings, and under their shadow, protection against the heat of temptation.

Our almighty Savior is ever ready to receive us. His marvelous invitation to all that are weary and heavy laden has been issued in our Synod these hundred years, and sinners have been assured that His blood cleanses us from all sins, that He will cast out no one who comes to Him. We find Him in

His Word, the Word that our Synod was privileged to teach and preach, the Word that brings us heavenly comfort and peace and divine wisdom. Therefore we shall continue to lift up our eyes to Him until the end.

Yes, the end will surely come, our own as well as that of the whole world. There have been many comings-in and goings-out. In the morning man goes out to his place of work, and in the evening he comes in to his home to rest. But at last the final going-out will come, the going-out of this life. Then, too, we look toward the hills, to Him, our gracious Father, who has promised to deliver us from all the evils of this world and bring us into the heavenly mansions He has prepared for us Himself. That will be a blessed coming-in indeed!

Thus we can begin the second century of our Church with the calm assurance that God the Father, with His protecting love, God the Son, with His forgiving grace, and God the Holy Ghost, with His enlivening communion, is with us, as we prayerfully and confidently and hopefully look up to Him.

Our God, our Help in ages past,
Our Hope for years to come,
Be Thou our Guard while troubles last,
And our eternal Home. Amen.

We Went to Worms

By CH. EDGAR M. KIRSCHENMANN

It was a bleak mid-December afternoon. Squalls of snow were blowing across the heights above the Rhine River valley. We were returning from Metz, France, after conducting burial rites for a U. S. correspondent who had been fatally injured in one of the too-numerous jeep accidents. He had been a GI and a faithful Lutheran. Despite the gravity of the mission our little family was enjoying this trip away from the maelstrom of activities in Frankfurt/Main. We conspired to persuade our driver to take a short sidetrip to Worms to view the Luther Memorial there. This city is in the

French Zone and is not readily accessible to personnel from the American Zone. This was a good opportunity, for we were on military orders and had the permit to travel anywhere in the French Zone.

We arrived in the ruined city about three o'clock. Very few houses and shops had escaped damage from bombs and artillery fire. The huge Catholic cathedral was badly damaged. As we wound our way through rubble-narrowed streets, inquiry of an elderly lady disclosed that we were about two blocks from the monument and could hardly believe what we heard and what we saw. Shortly after the close of the war we recall reading that this memorial had been undamaged. For some reason we imagined it to have been toward the edge of town with few or no buildings in the immediate vicinity. If this lady's directions were correct and if what we could see in the two blocks ahead of us was not a mirage, then the monument would be standing in the midst of the city surrounded by wholesale destruction. "It could not have escaped damage," was our opinion as we thanked the lady and drove on. There it stood, surrounded by a small parkway. The pictures will tell you what we saw. There is not so much as



Proximity of Destruction from Corner of Memorial

a scratch or fissure in the monument walls or figures. About fifty yards to the left of the rear side once stood a building. One hundred yards to the front is a row of destroyed buildings. What we saw is best shown in the pictures. Something happened to a person's conscience while standing there before this masterpiece of art and symbol of courage and hope. The wind was raw and chilly and the sky heavily laden with wintry clouds. Yet, irresistibly we gazed with awe while countless thoughts raced through our minds.

Pin-point bombing was highly developed. Could there have been such accuracy which could destroy everything within a 200-foot radius of a certain point and in no way damage that point? Was it accidental that no bomb fell too close? Was it accidental that no stray artillery shell or a sniper's aimless bullets exploded within this marble structure? What purpose would aerial strategists have had in avoiding the bombing of this memorial

which these men, immortalized in marble before us, had planned and prayed and fought and died. Four centuries have passed since the last of these men labored to change the hearts and minds of men by means of the most precious message given to men. Still, over the face of the earth, cities are crumpled in ruin and decay; fields and forests are torn and devastated; factories and machines are gathering dust and rust; and men, women, and children are scarcely existing in indescribable misery amid hunger, disease, cold, and countless nameless fears. The infinitesimal expenditure of effort and money in four centuries to bring God's Peace to men cannot be compared with the astronomical expense of wreaking world havoc in a period of only four years.

Like blows from a giant hammer, questions begin to pound the conscience, questions which leave one stripped and naked in the sight of God. What can be the purpose of this untouched memorial if the very cradle of Lutheranism shows this

their efforts to bring God's glorious Gospel to all men; but will have intensified and increased them a thousandfold and more. If He will grant the time, it dare not be otherwise!

What a Young Methodist Soldier Thinks About

This letter comes from one of them:

"May a soldier encroach on your valuable space to express his deep concern for our Church? Since joining the Army I have been to a good many different Methodist churches. I have found in them much to be thankful for, but also some things which make me very uneasy. It is not that our Methodist people have failed in hospitality—they are grandly hospitable. But people wrong us soldiers if they think that when we come to church, the main thing we need is a nice supper afterwards or a companion to walk home with; we all of us need far more to hear the Word of God, and some of us know that we need it. I realize that I am saying a dreadfully serious thing when I question whether our Methodist services always offer that Bread of Life. I went one Sunday evening soon after joining a Methodist church feeling lonely and discouraged, and in my need I was hungry for God; but it seemed to me in my serious mood that the one subject the minister was determined more than anything else to avoid was God. There were moral platitudes and much topical gossip, but hardly anything to suggest that the man in the pulpit was a minister of the Word of God. The sermon simply confirmed what the inordinate verbosity of the notices had already shouted at us—that the preacher had nothing important to say and was trying to last an hour.

Too often I have heard "Christless" sermons; in some Christ was not even mentioned; in others He came in merely as an illustration of a general principle. I do implore our preachers to ask themselves seriously before they deliver a sermon: "Is Christ central in this sermon, or not?" If He is not, how can it be a Christian sermon? Would to God that all our preachers could say with Charles Wesley, "My heart is full of Christ and longs its glorious matter to declare." There would be less of "I think" and "I should like to talk to you about" and more of burning conviction and the sense of urgency, less of "wise saws and modern instances" and what psychology is supposed to teach, and more of "the Good News of Jesus Christ, the Son of God."

(EDITORIAL NOTE: The above item was reprinted from the *Methodist Recorder* in another Methodist paper, *The Southwestern Advocate*. When our readers consider the awful charge raised by a Methodist soldier boy against his denomination, it will help them understand why the LUTHERAN WITNESS preaches in season and out of season against Modernism. It is Modernism that has robbed the Methodist Church to a very large extent of its Christian ministry, leaving the people perplexed and confused in times of adversity, and without hope in the hour of death. It should be added that our own Lutheran men and women with the armed forces while praising their Lutheran chaplains confirm in every way the hard judgment here pronounced by "a young Methodist" regarding the signal failure of the Protestant clergy to meet the spiritual needs of the young men with the colors.)



The Reformation Monument at Worms, Germany
Author's wife and two children on platform

with meticulous accuracy? Or, what design of warfare carried the damaging shells over and beyond it?

Gradually the individual figures come into focus. Luther, of course, dominates the scene. There are Peter Waldus, Savonarola, John Hus, John Wycliffe, the four forerunners of the Reformation. There are Philip of Hesse, Frederick the Wise of Saxony, Melancthon, and Reuchlin. And there are figurines depicting Sorrowing Magdeburg, Confessing Augsburg, and the bronze Coat of Arms of all the cities which first accepted the Reformation.

Is it possible that God protected this monument for the glorification of Lutheranism, a kind of eulogy for the men and women who have borne the Reformation's banner through the four hundred years of its history? Is it a "well done" for all of us who name ourselves Lutheran?

One simply could not feel secure through an affirmative answer to these questions. So very near to this memorial was the damaging evidence that Lutheranism has not done all for the world for

type of progress in changing men from beasts of war to men of peace and love and humility? If, after one hundred years of progress our own Missouri Synod must still face sixty million unchurched souls, and that in a Christian land; what else can this war-escaped monument do to her than to prick the conscience of her members most severely?

No true Lutheran over the whole world dare raise his voice in proud exclamation that God has spared this memorial from war's devastation as proof to him and all other men that He has found favor in the exceptional fervor of Lutheranism's great successes. Come with us to Worms. Bring your conscience with you. You cannot be the same kind of Lutheran when you go away. Impressed deeply in your heart and soul will be the feeling of personal guilt and shame for this present world's condition and frame. You will have resolved that the next four hundred years shall not end the same. With burning emotion you will have resolved that the next century will end with Lutherans not only having doubled or tripled

An Armenian Palm Sunday Rite

By DR. WILLIAM ARNDT, American School of Oriental Research, Jerusalem, Palestine

Easter Sunday in Jerusalem — the emotions that stirred us when the day of our Lord's triumph dawned and we realized that we were not more, and possibly less, than half a mile away from the spot where the great event occurred can better be imagined than described. It is not my intention in this communication to speak of the observance of Easter in the Holy City, which, after all, is not much different from what we are accustomed to at home, but to write a few words about a unique Armenian ceremony which our little Church-Craft Pictures group was invited to view. It was held on Easter Sunday afternoon, which, however, to the Armenians was the afternoon of Palm Sunday. The Armenians, it will be noted, this year keep Easter a week later than the Western churches.*

After we had arrived at the Armenian church and for a while had stood in its courtyard, we were ushered into the parlors of the Patriarch and introduced to his Beatitude, which is not the name of his wife, but the title used in addressing him. He is an extremely affable and venerable gentleman, with an enormous majestic full beard of the kind with which we have become familiar through the pictures of old President Wyneken. He speaks a perfect English, which is not surprising when one learns that he attended the University of Oxford. The Armenians, so he pointed out, have been a much-persecuted people; at present their country is a part of the Soviet dominion.

One thing which we at once noticed when we entered the magnificent church and of which we became increasingly aware is that it contains no pews and that worshipers and visitors have to stand. It resembles the churches of the Greek Orthodox faith in being embellished not with statues, but with icons, or pictures. The altar and all the chief pictures were hidden behind veils or curtains—a fact the significance of which we understood by and by. At first a regular vesper service was held, consisting in the reading of the Scriptures and much responsive chanting. The church gradually was packed to capacity. A choir of boys and young men assisted the clergy, all carried burning candles, the vestments were striking, and the ceremonies were picturesque. After about an hour the special rite of which

I should like to write briefly was entered upon. It is intended to symbolize the Second Coming of Christ. In the morning the entry of Christ into Jerusalem had been commemorated, as is done in our Palm Sunday services through the reading of the Gospel Lesson. In the afternoon exercises attention is drawn to the teaching: "From thence He shall come to judge the quick and the dead." Being unacquainted with the Armenian language, we had to rely on friends for a description of the ritual.

A bishop takes his place before the curtain hiding the altar and calls upon the Lord to have pity on his people and to open the doors of heaven to them. Then there comes a response from behind the curtain, saying that heaven is for righteous people, and that the Christians on earth are wayward and wicked, why should the gates of paradise be thrown open to persons of that kind? The bishop outside continues his pleading, asserting that the people are repentant. After several more chiding replies the voice within says: "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." Then in a flash, by means of cords, all the curtains hiding the altar and the pictures are drawn aside, and the speaker, who had been invisible, and his assistants stand before the audience. A hymn, a prayer, and the benediction conclude the service. This year some special color was lent to it through the presence of a handsome, bearded young Armenian from Persia, who allegedly is a miracle worker and who at the close of the ceremony stood beside the bishops before the altar.

To us the rite appeared long and rather tiring, probably chiefly because of our ignorance of the Armenian tongue; but if it really brings home to the people the tremendous truth that Christ will come again and that this coming of His should be looked forward to by us with passionate longing, it certainly serves a good purpose.

Mexican Jottings

I

During the past six months it has been our privilege to vacation in one of the handsomest and stateliest cities in Spanish America, Mexico City, seat of universities, art galleries, museums, and all the attributes of one of the great cities of the world, nearly one and one half miles higher in the air than Los Angeles and fast becoming the favorite tourist resort of the continent, visitors pouring into it in ever-increasing numbers by railway, airplane, and automobile. With its two million inhabitants it ranks in civic beauty and charm with other capitals of the world and is regarded the most beautiful winter and summer station on the continent. Rare is the winter day without some warm sunshine to encourage the poor and energize the palms and flowers which adorn and brighten the old Aztec stronghold, "unusual" weather, as in California and Florida, being unknown here.

The avenidas, or boulevards, are brilliant in color and contrast and radiate an

appealing charm, breathing a Spanish atmosphere, while the air is redolent of perfume, soft Spanish vocables fly hither and yon, flower vendors run alongside autos, offering their bouquets of dewy gladioli, callas, tube roses, and carnations for a pittance, while hundreds of attractive, varicolored electric signs turn night into day.

Why travel to Egypt to see pyramids when we Americans have such at our front door, some forty miles north of Mexico City; why to Venice when we may enjoy a ride on the canals of the Floating Gardens; why to Switzerland for lofty heights and snow-capped mountains when Popocatepetl and Iztacuatl greet us daily with a *Buenos Dias*; why to Rome and Seville for cathedrals and art galleries and museums when, surrounding the Zocalo in Mexico, we may behold the Cathedral, said to be the largest on the continent, the Palace of Fine Arts (beautiful!), the National Museum with the Aztec Calendar Stone; why to Southern France and the Corniche Road overlooking the Mediterranean when we may visit that dream-land Cuernavaca, then on to Taxco, which "holds the foremost place in the charm of picturesque enchantment," and finally to Acapulco on the Pacific, a seaside and fishing resort with unexampled sea views, gorgeous sunsets, and joyous vacationing, which delight the hearts of those who visit this place far from life's toils and tragedies? Why pay \$10—\$100 for a room or suite of rooms in Miami when a first-class room with bath and breakfast in a private home may be had for as low as \$1.20 or for \$2.00—\$3.00 per day in a modern hotel? However—we are not a press agent for President Miguel Aleman, we are deeply interested in the religious life here, especially as it pertains to our Church, the purpose of this letter being to acquaint and interest "Missourians" in the States with conditions as we observe them.

OTTO L. ERBE
Av. Chapultepec 640-7
Mexico, D. F.

Centennial Hymn

1847—1947

Hitherto the Lord hath helped us

By His favors every year;

He did bless our fathers' efforts

To unite us far and near;

So that we now walk together,

One in faith, in hope, and love,

Till we reach the mansions glorious

There to chant His praise above.

Worship, honor, praise, and glory

For Thy blessings manifold

Which were showered on our Synod

Until now from days of old.

On our mem'ries ever write it:

Great things hast Thou done, O Lord,

Thou hast kept us ever faithful

To Thy only saving Word.

Help us, Lord, in years of future

Faithful ever to Thee be

And to heed Thy parting message:

"People, lost in sin, go free";

So that they, with us united,

Know the Christ, the Savior, King,

Who alone has wrought salvation

By the offering He did bring. Amen.

Wayzata, Minn. MARTIN E. PAPE

(Tune: "O du Liebe." 8. 7. 8. 7. D
Lutheran Hymnal)

* This is in part due to a regulation of the Nicene Council stipulating that the Christian Easter must never coincide with the Jewish Passover, observed for seven days, but always follow it. The Jewish Passover this year falls in the week from April 4 to April 11; hence the date of the Armenian Easter is April 13. The Nicene rule mentioned is, of course, no longer observed by the churches of the West. Besides, there is the old calendar trouble; the Eastern churches largely still adhere to the antiquated Julian calendar, which lags thirteen days behind that of the West, the Gregorian. To the alert reader who inquires why the Armenian Easter this year falls not thirteen, but seven days after the Easter of the Western churches my reply is that another regulation of the Nicene Council, and one that has not been discarded anywhere, is that Easter is to be kept on the first Sunday after the full moon which falls on or after March 21, a regulation which brings it about that often the East and the West celebrate Easter on the same day. This year, for instance, there would have been such a joint observance if it were not for the Nicene regulation pertaining to overlapping with the Jewish Passover.



Uncle Joe's Corner

"Uncle Joe, tell me, have you noticed that some who do well in their studies at school, nevertheless prove failures in their careers after graduation?"

"You are right, such men present some of the saddest tragedies of life. Bacon in this very essay, *Of Studies*, refers to these men."

"What explanation does he offer?"

"He writes: 'Studies do not teach their own use, but that is a wisdom without them and above them.' Just as the best laws will not insure safety and happiness for a commonwealth, so mere book knowledge will not in itself make anyone wise who does not know how to use what he has acquired."

"We students at school often discuss this very matter, and there are those who excuse their neglect to study by saying that very often the brightest student later on proves to be the most conspicuous failure."

"Right there, my boy, you have an instance of the abuse of truth. It is true that high grades at school do not insure success in life. But it is an abuse of this truth to defend laziness by quoting a few examples of such failures."

"Uncle, what should I say when this matter is being discussed?"

"Remember what you have been taught as a Christian. We are not first of all to consider our own success or failure as the world considers it. We are to respect the will of God, and God has told us plainly, 'Whatsoever thy hand findeth to do, do it with thy might,' Eccl. 9:10. And the Apostle admonishes us not to be slothful in business, Rom. 12:11."

"One of our teachers at school is continually emphasizing the formation of good habits. Do you think that Bacon refers to this when he tells us that there is a wisdom above mere book knowledge?"

"Whether Bacon had this mind or not, it certainly is connected with this very subject. You may have heard

the saying 'Habit is a laborsaving device.'"

"Yes, Uncle, I have heard that saying, but, of course, I suppose good habits are referred to."

"Exactly, Charlie; good habits must be formed while you are young. And the habit of devoting yourself earnestly to whatever problem or work is facing you is one of the best habits which young men can form."

"Father always tells us that we should not only acquire knowledge but also ability."

"That is exactly what students must keep in mind; for in the very nature of the case, schools first of all teach knowledge, and yet the duties and problems of later life require of us ability to do and to accomplish."

"Uncle, that reminds me of something that I had almost forgotten. In an address at commencement exercises last year, the speaker impressed upon the graduates that while knowledge itself is valuable, it is more important to be somebody and to be able to do something."

"Exactly, Charlie. In order to be somebody your character must be developed. Good habits must be formed, habits of diligence, truthfulness; a deep sense of obligation and responsibility should take possession of the young man and the young woman."

"Uncle, that seems to me to be the most difficult part of our education."

"True, and you need help in this very thing. You need the help which God has promised for this growth into a full stature of manhood."

"What help would you suggest, Uncle Joe? You certainly have been helped in some way."

"My boy, there is no help comparable to the help that God gives us through His Holy Spirit and which the Holy Spirit bestows upon us through God's Word."

"Uncle, I am glad to say that I have experienced something of that. When I have a difficult task, especially also before our examinations, I read one of the Psalms, for instance, the 121st Psalm, and I pray earnestly for God's help and blessing. When I have done that, I notice that my poise is restored to me."

From a Pocket Notebook

Some important dates have made recent history. There was the Synodical Centennial, and this is too early to hear from our readers just how our Centennial issue of the LUTHERAN WITNESS registered with them. With one million readers scanning this magazine, every issue assumes great importance. A newcomer to our pages, Professor Franzmann of Concordia Seminary, contributed an article of which every paragraph was packed with power. . . . Figuring three readers for every subscriber, we now reach about a million with every issue. That is something to start the second century with. . . . Then there was Easter, and the prize exhibit of meaningless Easter themes comes this year from Fresno, Calif. A Methodist preacher there addressed 4,000 people in a Memorial Auditorium with a sermon on — what do you suppose? — "You Can't Do It with Mirrors." . . . Easter Sunday church attendants received this stinger from the columnist of the *Pana (Ill.) News*: "We noted more than the usual number of hypocrites out to church Easter Sunday morning. Which line of thought leads to remember what one man once said about joining church. Said he wouldn't on account of the number of hypocrites in the church. Reminded that there are a great many more hypocrites outside the church than in it, he later became a member and turned out right well." . . . At Yorkton, Sask., a church, usually with much room to spare, was crowded for the Easter service. As the minister ended his sermon he said: "I expect it will be quite some time before I see many of you people again in church. I'd therefore like to take this opportunity of wishing you a merry Christmas." (*Leader-Post*, Regina, Sask.) . . . And then there was the second anniversary of President Roosevelt's death. For utter inanity the prize goes to Senator Claude E. Pepper, who told a New York audience: "The spiritual eyes of this great savior and emancipator will be looking inside the ballot boxes tomorrow to see how you mark your ballots." They used to make gods of the Roman emperors when they died. . . . The Rev. Gilbert Pfeiffer of Penns Grove, N. J., copies this out from an article of Paul Hutchinson in a recent *Christian Century*: "I'd like to see churches and church organizations spend less time celebrating the fact that they have been going for a hundred or two hundred or five hundred years, and more on the prospect that they have only ten or twenty or fifty to go." We have seen the article. Dr. Hutchinson has in mind the terrible international situation, viewed as he has observed it in some of the principal capitals of the globe. He sees civilization rushing to its doom, with the end possibly ten years off. . . . For those planning a Bible school for the summer the Mission Activity Group at River Forest has put out a revised manual for vacation Bible schools. Send \$1 for this material to Vacation Bible School Committee, Concordia Teachers College, River Forest, Ill. Ann Pigors is in charge. . . . Speaking of vacation Bible schools, there is a neat little folder containing the Ten Commandments with explanation and texts, also suitable hymns, prepared by the Lutheran church in Fort Smith, Ark. . . . At Green Valley, Ill. (the Rev. Lester H. Kuker, pastor), our societies are showing community interest. Besides support-

ing congregational efforts, the ladies' aid has given \$50 to the cancer fund and the same amount to the March of Dimes, while the Leaguers gave \$25 to Polio Foundation. . . . To promote interest in the Centennial Collection, the officers of the Northern Nebraska District have stressed the Church Extension Fund in a very well-illustrated separate pamphlet. . . . Since the spring of 1946 the LUTHERAN WITNESS has gained steadily one thousand subscribers a week. At Spencer, Iowa, First English has had the every-member subscription plan for years, and the pastor, the Rev. O. C. Geisler, is still urging it upon his people in his parish paper. That's what does it. Our Centennial issue went out in 293,000 copies, 2,000 more than the preceding issue. . . . "At the convention of Synod at Fort Wayne in 1941 it amused us when former Governor Schricker of Indiana, a fellow member of Synod, in his address of welcome to the convention humorously stated that the delegates to the convention of the Synod of Missouri, Ohio, and Other States should not forget that of the first congregations joining Synod four were from Indiana, more than from any other State. Incidentally, the Governor thereby, intentionally or unintentionally, spoke the first word in support of the memorial that was to come before the convention recommending that Synod's name be changed." — H. C. K. in *Hope* (St. Louis) *Lutheran*. . . . Down in New Orleans, R. W. Wismar, chairman of the Schools Committee of the Southern District, has rounded out 36 years in elevating choir taste in that area—and with some measure of success. . . . Omaha is one of our cities with an all-year-round Pentecost. The latest evidence comes from Bethany Church, which has just confirmed an adult class, and the names are: Bronson, Collins, Donahue, Eastman, Fulington, Krmpotic, Leapley, Mann, Nichols, Thompson, Isard; and the pastor's name is Burroughs. The Rev. A. C. Burroughs hails from Perry Co., Mo. . . . A Summer School of Christian Radio is doing its second summer at Providence, R.I. The Rev. E. R. Bertermann of the Lutheran Hour is on the faculty. . . . The golden jubilee of Immanuel Church in Murphysboro, Ill., commanded two full pages in the *Daily Independent*. There was a special editorial headed "Works, Not Words Alone." . . . Jimmy Hatlo's "They'll Do It Every Time" recently featured a lodge scene in which Mr. Tremblechin officiates as the "Supreme Poo-Bah of the Exalted Order of Loons," ordering his boss, who is riding the goat, to be boiled in oil. G.

World Relief: Latest Report

On April 2 a check of \$4,100.00 was sent to the World Council of Churches, Department of Reconstruction and Inter-Church Aid, for the payment of barracks to be used in the Berlin-Steglitz area.

Many pastors of Bavarian churches have requested theological books of the Emergency Planning Council. The sending of Doctor Pieper's *Dogmatics*, Bibles, New Testaments, catechisms, and the latest publication, *Gesetz und Evangelium*, has been highly appreciated by European clergymen, whose libraries were in many instances totally destroyed.

Recent attempts to buy urgently needed cellulose from the French Zone have failed.

However, Synod's relief office is hopeful of securing such material from the Russian Zone.

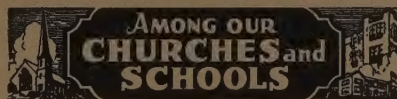
The 4th issue of *Der Lutheraner* printed in Germany has just been published. We have subsidized printing of this periodical since October, 1946. Its reception among European readers has been most gratifying.

In the latter part of March a sum of \$50,000 was sent to the American Bible Society. These funds enable greater shipments of Bibles and New Testaments to Germany, France, and other European countries.

Twelve carloads of Ralston cereals were sent to Europe; each carload contained about 600 sacks. The cereal has been distributed principally to child feeding centers as a project of the Child Feeding Program. Finland, Poland, Czechoslovakia, Austria, and Germany were recipients of such shipments.

15,000 food packages have been sent during the month of March to families in stricken areas abroad. In addition to these packages of food, our relief office has shipped 10,000 boxes of clothing.

E. G.



Lutherans in Centralia Disaster

On Tuesday, March 25, a group of 142 men left their homes that morning, cheerful and happy, to work in the No. 5 Coal Mine. The entire day was uneventful for the miners. Quitting time, 3:30 in the afternoon, had almost arrived. However, at 3:27 tragedy struck. A terrific explosion in the mine caused a deadly poison, called "black damp," to seep into every nook and corner. A few men, 31 in number, were fortunate enough to have been near the mine shaft when the explosion occurred. These men, by the grace of God, were rescued, although some suffered from the deadly effects of the black damp poison. Among the 31 men rescued were five of Trinity Lutheran Church of Centralia, namely: Henry Goforth, August Holzhauer, Harry Gutzler, Gus Harting, and William Rowekamp. However, 111 miners were trapped in the mine by the explosion. Rescue workers soon began their treacherous task, but, with the exception of the original 31 survivors, no more were found. Trinity Lutheran Congregation

of Centralia shared deeply in this tragedy, for eight families were directly affected. The grim task of bringing the bodies up from the mine and identifying them required much time. Finally, at four o'clock Sunday morning, March 30, five days after the explosion, the last body was identified and the family notified.

The entire city now became a scene of mourning. Funeral services for the miners who lost their lives began on Saturday, March 29, and continued until Thursday, April 4.

Services for Trinity's members began on Sunday afternoon, when three were buried: Mr. Adolph Gutzler, Mr. Gustave Hohman, and Mr. John H. Gutzler. On Monday six more were buried: Mr. Henry Sundermeyer, Mr. Charles Oestreich, Mr. John W. Gutzler, Mr. Edward F. Bude, Mr. Fred Laughhunn, and Mr. Fred Gutzler.

Ministers who assisted with the committal services at the cemetery were Pastors R. Reith of Hoyleton, Ill., W. C. Ostermeier of Hoffman, Ill., and L. A. Wolff of Salem, Ill.

Many letters of condolence were received from individuals, pastors, and from congregations.

Memorial wreaths in excess of \$1,000 were received, and of this amount approximately \$500 was designated for the Radio Broadcast Fund of Trinity Lutheran Church, Centralia.

Centralia, Ill.

J. P. UHLIG

Niagara Frontier Council

The free conferences of the pastors of the Missouri Synod and the American Lutheran Church which have been held in Buffalo semiannually for approximately eight years have been very successful. All fundamental doctrines and particularly those concerning which there was a controversy were considered, and it was discovered that there was unanimous agreement on all of them. In some instances, as, for example, when the doctrines concerning the Last Things were discussed, the pastors present were polled by A. L. C. leaders, and all expressed their agreement with the stand taken by our Synod. At one of these meetings several years ago it was resolved to send a communication to Dr. Behnken and the Synodical Union Committee, informing them that an agreement on controversial points had been reached and that no doctrinal barrier for closer relationship between the two synods existed as far as the local group was concerned.

At that time a committee was also appointed to plan for closer co-operation between the various Lutheran bodies represented in this area in such fields of endeavor



They Dedicated First Colored Lutheran Church in Southern Illinois

L. to r.: Rev. Arthur Vincent, pastor; Mr. E. W. Beinke, chairman of Church Extension Board, S. Ill. District; Rev. M. N. Carter; Mr. E. W. Boeker; and Rev. Andrew Schulze, officiating at dedication of Berea Church, Alton, Ill., March 23

in which co-operation could be effected without a betrayal of principles. These plans culminated in the establishment of the Lutheran Council of the Niagara Frontier, which was formally organized on Feb. 6, 1947, by the election of officers and the final adoption of a constitution. Fifty-three Lutheran congregations of this area joined the Council as charter members, among them eighteen congregations of the Missouri Synod. Officers were elected as follows:

President: H. F. Wind (Mo.)
 Vice-President: Rev. H. C. Damm (A. L. C.)
 Secretary: Alfred J. Naish (Mo.)
 Treasurer: Rudolph W. Grabau (A. L. C.)

The Lutheran Council of the Niagara Frontier operates in the field of community service, social service, and publicity. Departmental committees have been appointed and are busily working in their respective fields. There have already been some very fine results of co-operative planning and work in these fields. Inter-synodical Seminars for Lutheran pastors are also being conducted in this area. Pastors of all four synods, the Missouri Synod, the United Lutheran Church, the American Lutheran Church, and the Augustana Synod, have participated. Nationally known speakers have presented vital topics. To date no major differences in doctrinal interpretation have developed.

H. F. W.

Concordia Church Music Institute

For centuries the Church of the Reformation has had in its possession a wealth of Lutheran music, an art heritage second to none. Concordia Teachers College of Seward, Nebr., in order to give special emphasis to the music of the Church, arranged a Church Music Institute, primarily for its students, giving attention to the scope and purpose of the Lutheran chorale and its practical application to our liturgical worship. Dr. Edward Rechlin, beloved and well-known organist, was engaged by Concordia College as guest speaker and organist. During the Institute days, March 18-21, Dr. Rechlin spent much time imparting to students and alumni the philosophy underlying music in worship. Special consideration was given to the organ as an expressive medium of the chorale.

Dr. Rechlin met daily with sections of the student body and faculty members. In his informal way he outlined the fundamentals of Christian art and their relation to worship. The many interesting and inspiring discussions that ensued, revolved around the theme "Saved to Serve." Lutheran music must be subservient to the Word and Sacraments, its special task being one of service rather than entertain-

ment. Such material, reflecting the spirit of confessional Lutheranism, affords the laity a means by which they too can take an active part in their worship, lifting their voices in praise to God. The Lutheran teacher's first and primary concern is to watch over the souls of his children. In addition to the teaching function his duty as organist and choirmaster plays a valuable part in the life of the laity in the exercise of privileges accorded them as members of the royal priesthood. Therefore the organist pursues his task to the best of his ability, continually rejoicing in the fact that he through music can be of inestimable service to his congregation. These and similar expressions from Dr. Rechlin were thoroughly discussed by both students and instructors, with the final outcome that all continue in their musical studies in the spirit of Luther and Bach.

Church music institutes and seminars are not uncommon in our circles. The Valparaíso Music Seminar under the direction of Dr. Theo. Hoelty-Nickel has rendered admirable service to many of our musicians already active in the field. Concordia Teachers College of Seward feels somewhat proud that it has taken the initial step in creating its own church music institute, feeling that it is highly desirable to bring the musical heritage of our Church to the attention of Synod's future teachers while they are still preparing for their chosen profession. Members of the Music Department: Dr. Stelzer, Professor Reuter, Professor Rosel, and Mr. Eric von Fange, together with President A.

O. Fuerbringer, made all necessary arrangements for the institute. The institute met with a success exceeding all our expectations. PAUL ROSEL

Chicagoland Federates Lutheran Charities

Three hundred representatives of the twenty-five Lutheran health and welfare organizations in Illinois attended the annual conference and luncheon of the Lutheran Charities of Chicago held in that city on Feb. 25. Seated at the speaker's table were the heads of the principal public and community welfare agencies of the State and city as well as the leaders of Lutheran welfare.

Dr. Clarence Krumbholz, executive secretary of the Welfare Division, National Lutheran Council, addressed the meeting, speaking on "Lutheran Welfare from Coast to Coast." He traced the development of Lutheran welfare councils, which are coming into being in many sections of our country and in which the welfare agencies of all Lutheran synodical groups are participating. In some instances, notably in the Nebraska Lutheran Welfare Council, official approval and participation is given by all synodical bodies operating in the area. "This form of co-operation has become necessary not only to serve our Lutheran people more efficiently, but in order to relate our Lutheran welfare work effectively to State welfare departments and community councils of social agencies. Bitter experience has proved again and again that community recognition is given only when Lutheran agencies can



Glimpse of Concordia Church Music Institute
 Dr. Rechlin instructing an organ class

present a co-ordinated program and a common front," Dr. Krumbholz stated.

Rev. Edgar F. Witte, executive director of the Lutheran Charities, in his report pointed out that the most significant development during the past years is the recognition now being accorded to Lutheran Welfare in Chicago. This is evidenced by the increase in appropriations made to Lutheran agencies from the Community Fund, which have trebled in the last five years and by the representation which is now given automatically to the Lutheran welfare group on all welfare committees and boards on the State, county, and city level. Throughout the welfare field, particularly in the Juvenile Court, welfare cases are now divided into four categories, Catholic, Jewish, Lutheran, and other Protestant. Mr. Witte emphasized the cordial co-operation received from community agencies and the teamwork of the Lutheran institutions and organizations.

The luncheon was followed by a series of sectional meetings, in which authorities in the various fields of social work discussed "Family Service in Children's Agencies," "Social Service to the Aged in Institutions and in the Community," "Social Service in General Hospitals," "Counseling with Young Women Away from Home," "A Lutheran Philosophy of Social Work."

Lutheran Charities of Chicago is a federation of twenty-five Lutheran health and welfare agencies in Illinois, embracing the organizations of all synodical groups. It maintains a central office, which represents Lutheran welfare interests in the community, conducts central planning and co-ordination of Lutheran welfare programs, acts as fiscal agent for Lutheran agencies receiving aid from the Community Fund, gives supervisory case-work services to member agencies, and is the application, information, and referral center. During 1946 1237 applications for welfare services were acted on.

The delegate body of the Lutheran Charities is made up of the representatives of the co-operating agencies, each organization being entitled to three delegates. The governing body is a board of directors of twenty-one members, so elected that at least two, but not more than four, of the directors are members of each of the synodical groups having congregations in Illinois.

The officers for 1947 are Stuart Goranson, Augustana Synod, president; Magnus I. Ronning, Evangelical Lutheran Church, vice-president; John A. Sauerman, Missouri Synod, vice-president; Louis J. Schneider, American Lutheran Church, secretary; Rolf E. Dokmo, United Lutheran Church, treasurer. E. F. W.

An All-Lutheran Conference

After meeting with the pastors of the American Lutheran Church for a number of years, our Missouri Synod pastors of Denver and vicinity felt that the discussions of doctrinal and practical matters should be extended to the pastors of all the Lutheran synods of Denver and vicinity. The members of the American Lutheran Church concurred in this idea. The joint conference therefore invited the pastors of all American Lutheran Conference synods and those of the United Lutheran Church as well as those of the Wisconsin Synod to join in an occasional All-Lutheran Conference.

Several meetings have been held during the past year. On March 17, 1946, the conference organized at Augustana Lutheran Church, with the following officers: chairman: Pastor Carl A. Gieseler (Missouri Synod); vice-chairman: Pastor Gabriel Tweet (The Evangelical Lutheran Church, formerly called Norwegian Lutheran Church); secretary-treasurer: Pastor L. C. Burns (United Lutheran Church).

In the morning session a paper was read by Pastor C. H. Hinkhouse (American Lutheran) on "Reconciliation," with which all were in accord. In the afternoon Dr. E. J. Friedrich, President of the Colorado District of the Missouri Synod, spoke on "Joint Lutheran Charitable Endeavors."

The conference is to meet four times a year.

Denver, Colo. CARL A. GIESELER

Native Pastor Ordained at Mangulam, India

Pastor A. Chelliah was installed at Mangulam, India, to serve as native missionary for our Lutheran Church in India. This special occasion was celebrated with flower garlands, as you can see in the picture. Pastor Chelliah is in the center, surrounded by native

pastors and the American missionaries William Landgraf, on the left, and Henry Peckman, on the right.

Third from the left is Rev. G. Jesudason, first Indian pastor in our mission, in office over 30 years. It is really through Pastor Jesudason that our Lutheran Church was introduced into Nagercoil, India, many years ago. After much hard work and difficult struggle he managed to acquire an education and became secretary to a British dignitary. In search for the true Word of God, he heard of our Synod and invited our Church to the Nagercoil area, where we have been active ever since.

Building the Waste Places in China

I

When the Board of Foreign Missions sent their Executive Secretary to China, the Philippine Islands, and India a few months ago, the trip was attended with many of the difficulties that still are encountered in travel. Travel accommodations and conditions have not returned to normal, not by far. Reservations had been made to fly from San Francisco on July 18, but just at that time the Government had grounded all Constellation planes, and efforts to fly to the Orient by other routes did not materialize. By dint of good fortune we were then able to secure a place on the *S. S. General Meigs*, together with the Rev. and Mrs. Herman R. Mayer, a young couple bound for missionary work in the Philippines. From San Francisco our ship proceeded to Vancouver, B. C., where one thousand three hundred Japanese repatriates were taken on board to be transported back to Japan. We felt sorry for many of them, especially the young people, as they were to all intents and purposes strangers to Japan and would much have preferred to remain in Western Canada. One of



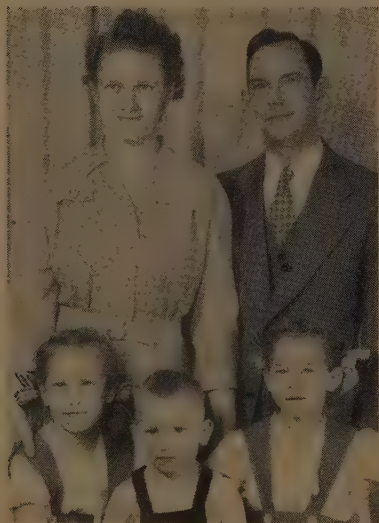
Installation of the Rev. A. Chelliah

Left to right: The Revs. Wm. Landgraf, S. Packinathan, G. Jesudason, A. Chelliah, A. Samuel, I. Swamidason, Henry Peckman

our fellow passengers was a former Lutheran missionary from Japan who was returning to that country, and he established various contacts with these repatriates and also conducted services and Bible classes for them.

Arriving at Shanghai on August 17, we were received into the hospitable home of the A. Blair family, Mrs. Blair being the daughter of our pioneer China missionary, the sainted Rev. E. L. Arndt. This family had seen very trying times in a concentration camp during the war but were now striving to re-establish themselves. From Shanghai we are able to fly with very little delay to Hankow to attend the General Conference of our Church in China August 20 to 29. This was a historic occasion. It was the first general conference after the close of the war, and for the first time lay delegates took a prominent part in the proceedings. There were eight laymen representing eight parishes, and these men gave a very good account of themselves. This was a significant step towards building a native Church in China. We might also mention the fact that the Executive Committee, which handles so much of the detail work for our China Mission, is composed of two Chinese and two American members.

The conference met in our seminary building at Hankow. Under God's gracious protection our nice property at Hankow had been kept practically intact. All the furnishings were gone, to be sure, but whatever other damage had been done to the buildings had already been repaired. The only thing that was still missing, as far as the buildings were concerned, was Luther's coat of arms on the seminary building.



The Family of Missionary Wenger

Returned to China after short furlough, leaving San Francisco on S.S. *Marine Lynx* Feb. 15, 1947, and arrived in Shanghai March 6



The Thode Family
Returned to China in January, 1947

This had been chiseled off the stone over the entrance by the Japanese, whether they did that out of antipathy against Luther or against some American symbol deponent knoweth not.

There were twenty-eight to thirty Chinese representatives at this conference, all our Chinese pastors and evangelists being present with the exception of our faithful old Pastor Pi. He and his lay delegate, from up Peking way, were not able to come because of the unsettled conditions in that part of the country. Our members in America would have taken delight in watching the earnestness and diligence with which these Chinese people attended the conference sessions and took part in the proceedings. A vast amount of material was handled in the course of these days, filled with meetings, morning, afternoon, and evening. As one feature of the conference we had the graduation of a young man, Mr. Chang, who had finished his seminary course. It was a very solemn service for his graduation, with the Secretary from America preaching the sermon, and the Rev. A. H. Ziegler as acting president of the seminary giving the address and bestowing the diploma.

O. H. SCHMIDT

Philippine Notes

Within the last year the number of servicemen attending worship in our Lutheran Service Center in Manila has sometimes dropped down to ten. But American civilians, former GI's, and representatives of American firms are flocking to the islands in great numbers. Some of these are Lutherans and have already attended our services. Among them is Mrs. Anita Kretzmann Stumpf, sister of Dr. O. P. Kretzmann and Rev. A. R. Kretzmann. Anita was our classmate at Valparaiso, and if we discover another alumnus from that school, we may form our Valparaiso Alumni Association in Manila. Other civilians are John Mueller of the Foreign Liquidations Commission, who was our cabin

mate on the *Marine Lynx* last June, R. Kowalke of Kewanee, Wis., who is connected with the Eastman Kodak Co., and American boys married to local residents, who are trying hard to gain their wives for the Lutheran Church. Our servicemen are liberal givers. They see the necessity of mission work in the Pacific. Contributions earmarked for work in the Philippines already amount to more than 2,000 pesos (\$1,000).

One of the hardships which our missionaries faced on their arrival in Manila was the lack of an adequate place of worship. "The White House," a second-rate, notorious night club, was used as a service center at first, until the U. S. Army Headquarters were removed from the neighborhood. So it became necessary to rent a residence as a service center in the Ermita district of Manila and to erect our Bethel Chapel in the north district. This first Lutheran chapel in the Philippines had to be erected on ground rented from a lady who, though a Roman Catholic and the widow of a leprologist and herself an M. D. formerly associated with her husband in the San Lazaro Contagious Hospital, was glad to have a church group as her tenant. Our chapel, planned by your missionaries, seats 180 people comfortably and is constructed almost entirely of native material. It is well adapted to our Lutheran liturgical service. The altar rail was donated by Chaplain Runge's outfit. Pulpit and altar, made of native mahogany, were donated by the owner of a bakery who is being instructed for confirmation. The cost of the chancel furniture would have amounted to more than 600 pesos (\$300). The altar platform and the lectern were made by the missionary, and the bulletin board by the artistically inclined janitor of our service



Bethel Lutheran Chapel in Manila

A map of the Philippine Islands forms the reareds

center. The chapel is semi-portable and can be moved to another neighborhood when and if necessary. Thanks to the generosity of Mr. Rosendo Subido, a relative of your mis-

coming members of the Lutheran Church.

Missionary Herman Mayer is doing a splendid piece of work in both the northern (Pasay) and southern



Natives Under Instruction at Manila, P. I.

sionary, the chapel was erected at less than cost to us, namely, 10,000 pesos (\$5,000).

Bethel Chapel (named after the church in University City, Mo., where we were confirmed) opened its doors for worship on Dec. 31, 1946. By the end of January the attendance figure of Sunday school children reached almost 60. Our work in this district progressed more rapidly than we had anticipated. But after the novelty has worn off, the curiosity seekers will probably return to their former indifferent ways. However, we have three families definitely in earnest about be-

(Caloocan) district of Manila. In the former the people meet in the home of a police lieutenant and in the latter in the beautiful residence of the vice-president of a local bank. Instruction must under the present circumstances be given individually in the homes of the people. But we find many who are sincerely seeking the truth.

We are still leading the singing in the chapel *a cappella*, because we do not have a piano or even a folding organ. If someone will get in touch with Dr. Fr. Brand on this matter, he will tell him what can be done.

ALVARO A. CARINO

News from Africa

The Evangelical Lutheran Church of Nigeria met in annual convention at Obot Idim Jan. 9-10, 1947. Pastor J. P. Kretzmann, acting superintendent of our African field during the absence of the Rev. Wm. H. Schweppe (now home in the States on a furlough), offers the following comments on this convention:

"It was one of the best conventions we have ever had. About 70 of our 83 churches were represented, and the attendance on the first day of the convention was over 200. Rev. Robert Stade presented a fine paper on 'Faith Healing' . . . something which was very necessary for many of our people. A statistical report of our churches and schools for 1946 was presented. According to this report we now have in Africa 83 churches and 67 schools. A unified budget was unanimously adopted. In the evening of the first day of the convention we showed one of the Cathedral Films, 'Child of Bethlehem,' through the courtesy of Mr. E. K. Stoepelwerth of St. Louis. There were over 800 people in attendance, and it was enjoyed by all."

Rev. and Mrs. Carl Rusch have arrived safely in Philadelphia by boat, disembarking on Friday, Feb. 14. After a brief visit in Philadelphia they departed for Chicago for a brief stay with the parents of Pastor Rusch. Following this visit, they will go to Mankato, Minn., to visit with Mrs. Rusch's mother and sisters. Arrangements have been made here in St. Louis for their housing in an apartment, which they will occupy in the very near future. We are grateful to the Lord that He has safely brought them back to our shores, and



Missionaries and Delegates to Annual Convention, the Ev. Lutheran Church of Nigeria at Obot Idim, Jan. 9-10, 1947

we wish them a pleasant sojourn in this country during their furlough.

God has graciously blessed the efforts of our Church in Africa. In 1936 we opened our mission in this new territory with a fervent prayer that God would grant us the opportunity to spread the glad news of Christ and His salvation to many. In 1946 we celebrated the tenth anniversary of the Church's organization in Nigeria. The following figures will clearly indicate how wonderfully God has blessed our labors in this area.

11,125 baptized souls; 4,148 communicant members; 1,603 infants, children, and adults baptized; 10,395 communed at the Lord's altar; 84 marriages were performed; 98 members given Christian burial; 7,951, average attendance at church services in 83 churches; £3240 (\$13,250.00) church contributions; £1418 (\$5,800.00) school fees.

Arrangements are now being made for the Executive Secretary's visit this summer. God willing, the undersigned will depart for Africa the first week in August.

We are happy to announce that our four jeep station wagons are en route to Africa. Our missionaries are rejoicing in anticipation of their delivery, which will facilitate their transportation. Most of our autos have deteriorated to such an extent that they are a real handicap in the progress of our work.

CARL KURTH
Executive Secretary

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

How Often Should a Christian Receive Holy Communion? Tract No. 81. By M. S. Sommer. 22 pages. 10 cents each, postpaid; dozen, 96 cents, plus postage; 100, \$7.00, plus postage.

This is a reprint of an important tract. It does not simply urge one to receive the Sacrament frequently, but it gives explicit directions how often and it adds instruction for obtaining the rich blessings of the Sacrament each time we attend. Also in our congregations we find those who are dilatory in the use of the means of grace. They especially should be invited to read this tract. S.

Concordia Historical Institute Quarterly. Editor-in-Chief: W. G. Polack. Vol. XX, April, 1947, No. 1. 56 pages. Subscription, 50 cents per copy, \$2.00 a year.

We have repeatedly called attention to this publication, because every number of it contains not only authoritative history, but it also refers the reader to the sources from which the information was obtained. In this last number we have rare portraits of a Lutheran patriarch here

of America, the Rev. F. C. D. Wyneken, and his wife, Mrs. F. C. D. Wyneken (nee Buuck), made when Wyneken was 32 years of age. Then there is a well-written article by Dr. Ralph D. Owen, a painstaking student of the history of Lutherans in America. In this article Dr. Owen, who, by the way, is not a member of our Synod, tells the story of the "Old Lutheran" immigrants. He pictures conditions in Europe at that time and then narrates the emigration and settlement in America of those who were called "Old Lutherans," the Saxons who came in 1837 and 1838 and the Prussians (Grabau and von Rohr) who came in 1839. In the language of the newspaper, this article is a scoop for the *Quarterly*. The editor is to be congratulated, and the reader is to be advised, not only to read this article, but to retain it for future reference. S.

Altar Whisperings. Meditations for Daily Reading. By Berthold von Schenk. 48 pages, 4½×6. The Lutheran Press, sponsored by The Atlantic District Stewardship Committee, 1819 Broadway, New York 23, N.Y. 25 cents.

Meditations on the liturgy of our Church, with special reference to the Sacraments of Baptism and Holy Communion. The meditations are short at the most three minutes of reading time, but they contain a great wealth of thought, and many will read them devoutly again and again. G.

Centennial Prayer. Words by W. G. Polack. Music by John Neukuckatz. 100, \$1.00, postpaid.

The beautiful Centennial Prayer composed by Dr. W. G. Polack has now been set to music by John Neukuckatz. It is printed on good paper, with clear print, according to a melody which is easily taught and acquired. The sentiment of the hymn and the technique of the musical setting are both excellent. S.

Music

Reviewed by Walter Buszin

A Mighty Fortress Is Our God (1781). Arranged by Lucien Cailliet. S. A. T. B. Price, 15 cents.

After a brief introduction, a Bachlike four-part a-cappella harmonization follows, the second stanza sung by the altos. Available at the same price also for T. T. B. B. and S. S. A.

Begraebnisgesang (CM6278). By Johannes Brahms. Edited by Ifor Jones. S. A. T. B. German and English texts. Price, 20 cents.

Based on a chorale text by Michael Weisse, whose poetry Luther admired greatly. While the music is very ponderous and even lugubrious, it does brighten up considerably when poet and composer speak of Judgment Day and its last great trumpet. Choral parts not difficult.

Pastorale (726). George Fr. Handel. Arr. by E. Power Biggs. Price, 75 cents.

A beautiful movement from Handel's *Il Pastor Fido* (The Faithful Shepherd), which the average organist will be able to play and enjoy.

Jesu, Joy of Man's Desiring (CM6211).

By J. S. Bach. Arr. by Edward S. Breck. S. A. T. B. Price, 16 cents.

With accompaniment arranged for the piano, not for the organ, this arrangement may well be used for services which are conducted out of doors. The second stanza is particularly appropriate for the Centennial season. Simple.

Give to Our God Immortal Praise (5074).

By Don Malin. S. A. B. Price, 15 cents.

May be used where no tenors are available. Simple and accompanied.

We Come unto Our Father's God (CM6238).

Arr. by Carl F. Mueller. S. A. T. B. Price, 15 cents.

Based on a melody of the *Unitas Fratrum* of the 16th century. Excellent for Centennial season. Unaccompanied and not very difficult.

O God, Our Help in Ages Past (N4). Arr.

by Theodore Hoeltz-Nickel for T. T. B. B. Price, 12 cents.

Recommended to those who desire a composition for male chorus during Centennial season. We recommend also Prof. Nickel's harmonization of the *Ambrosian Hymn* (N2), which may be had at 10 cents per copy.

Praise, My Soul, the King of Heaven

(8239). Arr. by William J. Skeat. S. A. T. B. Price, 16 cents.

Simple arrangement of a tune by John Goss. The text, by Henry Francis Lyte, suitable for Centennial season. Accompanied.

Ricercare, by Girolamo Frescobaldi, and **Prelude on the Chorale "Durch Adams Fall,"** by Gottfried August Homilius. Edited by E. Power Biggs. Price for score and part of the two, \$2.25.

Excellent music by two masters, for organ with solo instrument or voice. Homilius was a pupil of Bach, and his composition will fit well into a service of worship as well as into a concert of good church music.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Candidate

Ordained and Commissioned:

Witrock, Theo., in First Lutheran Church, Long Beach, Calif., as missionary in the Southern California District by M. J. Bruer, Inv. Sun., Feb. 23.

Commissioned: Pastors

Hahn, Frederick F., in Trinity Church, Beloit, Wis., as missionary in Milwaukee, Wis., by E. H. Schmidt, Easter Sun., April 6.

Installed:

Behringer, O. N., in Christ Congregation, White Cloud, Mich., by E. Voss, Judica Sun., March 23.

Hoyer, George, in Calvary Congregation, Silver Springs, Md., by R. Resmeyer, Quasi. Sun., April 13.

Kaufeld, F. M., in Zion Congregation, Vassar, Kans., by H. E. Mueller, Quasi Sun., April 13.

Marwede, William H., in First Congregation, Rose Hill, near St. Paul, Minn., by O. A. Dressel, Palm Sun., March 30.

Meyer, O. D., in Zion Congregation, Bogalusa, La., by A. H. Klamt, Palm Sun., March 30.

Nietzke, Carl E., in Concordia Congregation, Detroit, Mich., by Ph. H. Bohn, 18. Sun. p. Tr., Oct. 20, 1946.

Recks, Ewald, in Calvary Congregation, Deep River, Iowa, by Henry F. C. Mueller, Easter Sun., April 6.

Rock, Robert L., in Bethany Congregation, Kaukauna, Wis., by Ray Stry, Quasi. Sun., April 13.

Werfelmann, Arthur O., in St. John's Congregation, Libby, Mont., by A. Jordan, Palm Sun., March 30.

Dedications

Kerrville, Tex. The new school of Holy Cross Congregation (Henry C. Schroeder), Palm Sun., March 30.

Minneapolis, Minn. The new chapel of Golden Valley Congregation (F. E. Kipp), Judica Sun., March 23.

Uvalde, Tex. The new chapel of Trinity Congregation (Wilton H. Fluegge), Laet. Sun., Mar. 16.

Cornerstone Laying

Poplar Bluff, Mo. Zion Congregation (E. C. Peterson) laid the cornerstone for their new church, Sept. Sun., Feb. 2.

Pastors' Conference Meetings

Southeast, Apr. 22, 23, Lake City, Minn. First day: Communion service. Gal. 2: H. Hardt. Sermon for criticism: E. O. Schwerman. Our Synod Past, Present, and Future: W. Welshold. Vacation Bible School (panel discussion). Casuistries. Second day: Adult Bible Class: O. Volz. Preaching Missions: E. A. Lazarz. Institutional Missions: Volz, Bohnhoff, and H. F. Brauer. Doctrine of the Church in Ephesians: Arthur Drevlow. Communion: A. F. Mock. — W. A. LEMKE, Sec.

For and Wolf River Joint, Apr. 22, 23, St. Peter's, R. 2, Antigo, Wis. Pastor C. J. Seegers. Archaeology: W. Chellew. The Present Liturgical Trend: W. Gieschen. Can a Pastor as a Representative of the State Perform Marriages of Which the Scriptures Disapprove? H. Kahrs. Ascension of Christ: C. Henning. Doctrinal Affirmation: W. Pankow. *Baptizem*: E. Kanning. Birth Control: F. Droegemueller. Artificial Insemination: F. W. Boettcher. Utilizing Youth for the Building of the Kingdom: A. Klug. Exegesis of Rom. 16:17-18: D. Brick. Adult Instruction: R. Stry. The Old Testament Apocryphal Books: E. Burfeind. Visual Education: E. Simon. Inspiration: H. Wicke. Sermon: F. Franzmann (M. Croll). Notify host pastor of your coming as soon as possible. — SYLVESTER JOHNSON, Sec.

Call for Candidates

Concordia Teachers College, River Forest, Ill.

Since according to synodical regulations Dr. Edward Koehler is to be retired at the close of the present school year, the Board of Control of Concordia Teachers College, with the approval of the synodical Board for Higher Education and the Board of Directors herewith asks Synod's congregations to nominate candidates for the professorship. The candidate chosen must be a sound theologian, qualified first of all to teach Religion, especially Doctrine, and should also be prepared to teach an academic subject, to be assigned to him in the regular way by the Board of Control and Faculty.

Nominations will be received up to May 27 by P. L. KLUENDER, Secretary, Board of Control.

Call Acceptance

Rev. Fred Kramer, Ellinwood, Kans., has accepted the call to the professorship at St. John's College, Winfield, Kans. — Rev. W. H. MEYER, Chairman Board of Electors.

Election Result

Since Rev. W. H. Brott had declined the call to teach the Social Studies and in particular History at St. Paul's College, Concordia, Mo., the electoral college at its meeting on April 15 elected Rev. Eric Maile, Pittsburgh, Pa. — WM. O. SCHMIDT, Secretary Board of Control.

Six Weeks' Summer Session and One-Week Workshops at Concordia Teachers College, River Forest

The annual six weeks' summer session at River Forest is set for June 23 to August 1. Courses will be offered in all the fields of the regular teacher-training curriculum. We respectfully urge that congregations again consider planning their work so as to include an opportunity for further professional preparation and stimulation for their teachers by mak-

ing it possible for them to attend this summer session.

We know that many congregations will again have to depend upon partly trained teachers to carry on the work of our Christian day schools. In order to meet the need of such young people, special courses in religion and education have been arranged. Our faculty joins the officials of Synod in urging that such immature teachers be given the opportunity, at congregational expense if possible, to secure some systematic training for their work.

Courses in education have again been arranged for students of Concordia Theological Seminary of St. Louis who have declared their willingness to teach in the Christian day school system during the coming school year.

Four workshops will be given during the summer session. In the first week the Lutheran Association of Secondary Schools will study the high school curriculum in religion. During this week there will also be a workshop on audiovisual aids. July 7 to 11 there will be a workshop on kindergarten-primary education, as well as one on adult education.

It is our intention to give the widest possible service to Synod and its schools by offering a broad program of training. For the summer catalog, giving further information on the course offerings, dormitory accommodations, and fees of the six weeks' summer school and individual workshops, please address Prof. Walter Krafft, dean of the summer school, or the undersigned. — ARTHUR KLINCK, President.

Concordia Teachers College, Seward, Nebr.

announces the beginning of a new academic year in September. Students who desire to enroll for the first time are asked to have their application and credentials in the hands of the college officials by May 15. Shortly thereafter the decision will be reached as to which students will be admitted.

Concordia Teachers College offers a full high school and a four-year college program leading to the degree of Bachelor of Science in Education. Students may enroll in any class of either department.

The college will offer a nine weeks' summer school from June 3 to Aug. 1. It will be divided into three three-week sessions. Practice teaching and courses in all departments will be offered. A pastors' school will be conducted from June 23 to July 11 as part of the extension department of Concordia Theological Seminary. Courses in New Testament Word Pictures, Pastoral Psychology, Guidance, and several others will be offered.

For catalogs and application blanks write to A. O. FUERBRINGER, President, Concordia Teachers College, Seward, Nebr.

Information Regarding Secret Societies

Inquirers regarding the status of certain secret orders are advised that the information contained in our earlier work (1925) published under the title *Winning the Lodge Man* as also that contained in *The Secret Empire* (1927) is in a large measure antiquated owing to the radical changes which many orders have made in their rituals. Before acting on the information given in the two books mentioned, those dealing with missionary prospects holding membership in some fraternal organization might do well by addressing the Synodical Bureau of Information on Secret Orders — THEODORE GRAEBNER, Chairman, 801 De Mun Ave., Clayton 5, Mo.

Announcement

Rev. Th. Krenzke, R. 2, Lakefield, Minn., has been appointed Visitor for Circuit I of the Southwest Conference in the place of Rev. Chr. Mack, who has tendered his resignation. — ROBT. G. HEYNE, President, Minnesota District.

Requests

During the war the government of Brazil deprived thirteen of our Brazilian pastors of their libraries. Most of our other ministers there possess a very meager collection of books. We plead with our North American brethren to have pity upon them and to send them all those German works which they themselves can spare. We are only interested in sound Lutheran literature; we prefer the works which were produced by our own fathers.

Whoever finds it impossible to donate his books should request the corresponding cost from Mr. A. W. Hugs, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The books should be sent in ten pound packages (4th class regular mail) to Dr. Paul Schelp, Caixa Postal 911, Porto Alegre, R. G. S., Brazil.

In the name of certain Brazilian pastors MISSIONARY GEORGE J. MUELLER.

Lutherans residing in the Columbia Basin Area, Lutherans thinking of establishing in said area, or anyone knowing persons who are already in this area or coming, should contact or write Rev. KENNETH M. LINDSAY, 312 Birch St., Box 455, Moses Lake, Wash.

To Provide an Opportunity for Further Study

and professional growth for the clergy, teachers, missionaries, and other bona fide professional church workers, Concordia Seminary has completely reorganized its Correspondence School and is now ready to enroll new students. A variety of courses are already available. Others will be added in the near future. For information write to CORRESPONDENCE SCHOOL, Concordia Seminary, St. Louis 5, Mo.

Pastors: Changes of Address

Becker, Alvin, R. 2, Shelton, Nebr.
 Berner, Herbert, 2127 Harrison Ave., Cincinnati 11, Ohio
 Eynon, Stratford, 1322 32d St., Des Moines 11, Iowa
 Gaertner, Henry E., 4120 Kinkaid, Wichita 15, Kans.
 Hahn, Frederick F., 2267 N. 52d St., Wauwatosa, Wis.
 Hintz, Walter J., Crystal, N. Dak.
 Kipp, Frederick E., 137 Turners Cross Rd., R. 9, Minneapolis 16, Minn.
 Kruger, Floyd H., 611 Calvin Ave., Warren, Minn.
 Lochner, William 1737 N. 52d St., Milwaukee 8, Wis.
 Maas, A. J., 2630 W. Vine St., Milwaukee 5, Wis.
 Matthias, Elmer, 1906 Tenth St., Galena Park, Tex.
 Mencke, I. E., R. 1, Mount Clemens, Mich.
 Miller, Robert S., 990 Riverbank, Lincoln Park 25, Mich.
 Nauss, Milton J., 33 Chestnut St., Princeton, N. J.
 Niemoeller, Lewis, 915 Chelsea, St. Louis 22, Mo.
 Pederson, T., R. 1, Sterling, Colo.
 Riedel, E. Paul, Ashton, Idaho
 Rohloff, C. P., c. r. m., 1527 Grand Ave., St. Paul 5, Minn.
 Rottmann, Theo., Delaware, Iowa
 Sattelmeyer, F. A., 1039A Pacific, Santa Monica, Calif.
 Schroeder, Geo. E., em., 1450 McKinstry, Detroit 9, Mich.
 Schulz, Harold G., 121 Pearl St., Havana, Ill.
 Turk, Otto, 5274 Buckingham Rd., Detroit 24, Mich.
 Weiler, Harlan C., Box 342, Texhoma, Okla.
 Werfelmann, Ernst F., 1017 Henry Ave., Beloit, Wis.

Teachers:

Beck, G. Herman, 4232 Louisiana Ave., St. Louis 11, Mo.
 Engelhardt, A. L., 1978 E. Grand Blvd., Detroit 11, Mich.
 Mertz, H. A., 1009 Putnam St., Fort Wayne 7, Ind.
 Petersen, Erwin G., 1311 Jenifer St., Madison, Wis.
 Senske, Lewellyn, 404½ E. 12th, Hutchinson, Kans.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

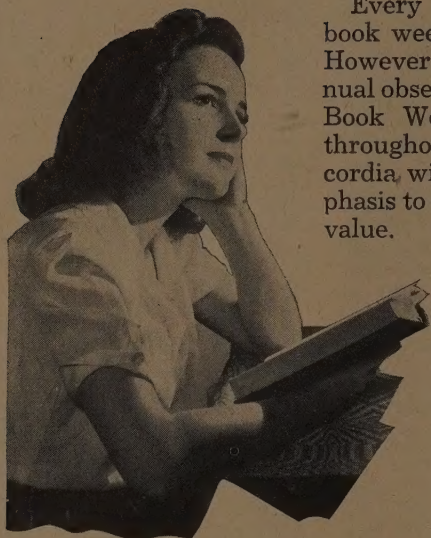
All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

CONCORDIA BOOK WEEK

Every week is religious book week with Concordia. However, during the annual observance of Religious Book Week (May 4—11) throughout America, Concordia will give special emphasis to books of a spiritual value.



A CENTURY OF GRACE

By PROF. WALTER A. BAEPLER

The complete story of the development and growth of your Church, told against the colorful background of early American history. 400 pages, \$1.50.

FOR BETTER, NOT FOR WORSE

By DR. WALTER A. MAIER

Five hundred ninety-eight pages devoted to an intimate discussion of the problems of courtship, marriage, and the Christian home. \$2.75.

REBUILDING WITH CHRIST

By DR. WALTER A. MAIER

Contains seventeen inspiring Gospel messages, full of counsel, comfort, encouragement — preached by Dr. Maier over the Twelfth Lutheran Hour, February—May, 1945. 310 pages, \$1.75.

THE QUEST

By LUDWIG BAUER

A religious novel that is "highly entertaining and written with rich imagination and dramatic skill" (*Philadelphia Times*). "Will lay hold of the heart" (*Watchman-Examiner*). 240 pages, \$2.50.



MY CHURCH

By PROF. H. O. A. KEINATH

Relive the thrilling chapter of Lutheran Church history which is your glorious heritage. Printed in three striking colors. 130 pages, \$1.50.

MAKE YOURS A HAPPY MARRIAGE

By DR. O. A. GEISEMAN

The physical, social, cultural, and intellectual adjustments which confront all newlyweds — discussed frankly and tenderly. 84 pages, \$1.00.

A SOLDIER'S DAUGHTER

By G. L. WIND

An amusing story of a little girl who succeeds in showing grownups how to live and be happy again. Children (ages 9—13) will thoroughly enjoy this charming book. 86 pages, \$1.00.

MY VINEYARD

By DOROTHY HOYER SCHARLEMANN

This popular religious novel unfolds the gripping and poignant story of a man who lost his way and who finally in the eleventh hour of his life is saved from an eternal fate. 202 pages, \$1.75.

Concordia Publishing House

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